

THE SOUTH AFRICAN OUTLOOK

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AND RACIAL AFFAIRS.

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The South African Outlook

[JANUARY 1, 1943].

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The South African Outlook

Character always comes to its Kingdom.

—Janet MacGregor.

* * * *

The War.

We go to press this month too early for our brief record of the course of the war to have any value on January 1st. We can, however, record that Rommel's army is once again on the retreat and our Middle East Army is for the first time in this war operating west of El Agheila. Some hundreds of miles of weary desert road still have to be covered before our forces reach the important enemy port of Tripoli, but this and the joining up of our forces in the Middle East and Tunisia is our declared objective. North African air bases are now being used for the bombing of Italian ports and industrial centres. General Smuts has declared his intention to ask Parliament for powers to send volunteer expeditionary forces out of Africa. To use his own words, "we shall go to Italy to fetch our prisoners back." How good it will be to see them again.

* * * *

Native Affairs.

Under the heading "The Colour Bar" the *Cape Times* in a leading article in its November 27th issue dealt with some recent utterances by Mr. D. L. Smit, Secretary for Native Affairs. After outlining some liberal views in regard to the Colour Bars the *Cape Times* went on to say: "These views, with which the *Cape Times* has always been in complete accord, are substantially those which were put forward with great vigour by Mr. Smit in his Pretoria address, and obviously we do not criticise those views as being unsound. On the contrary, the weight of Mr. Smit's authority is great, and justly so. None the less we are inclined to think that an important issue arises when the head of a Department of Government, no matter how able and sincere a man he may be, and Mr. Smit is most certainly both, publicly declares himself on an issue of major State policy. The practical

effect today is that, for the time being at any rate, South Africa is deeply committed to the policy of the colour bar. Ministers of the present Government, it is true, have from time to time criticised that policy, but they have taken no action, nor have they announced any intention, to bring about a revision of that system. The colour bar is undoubtedly a political issue in a very profound degree, and public opinion upon it is keenly divided between the liberal and the repressive schools of thought. The head of a department of the public service is at his post to carry out the administration of the affairs of his department in accordance with the law, and while, as we have said, we entirely agree with the views that Mr. Smit expressed, we cannot think that it is admissible for the head of a department publicly to criticise policies which have been decided in the past. If that principle were to be abandoned we might get very remarkable results."

The *Cape Times* viewpoint on Mr. Smit's activities is an interesting and an important one but it does not state the whole case. The Native Affairs Department has always been something apart from, and different to, other Departments, and has aptly been described as a State within a State. True, this Department is governed by the laws made by Parliament but in a manner of speaking it has its own parliament in the Natives Representative Council, of which the Secretary for Native Affairs is chairman. This body has its limitations and is only advisory but though its expressed wishes have not the force of law they have to be seriously considered and wherever possible fostered and acted on by the Department. The chairman of the Natives Representative Council must be allowed some freedom of speech.

Again there is the common South African practice of appointing Commissions of Enquiry composed of Government officials whereas the overseas practice is usually to appoint Parliamentary and non-official personnel. Our M.P.s. seem very satisfied with this procedure—often more satisfied than the public—but the results must naturally be still further departures from democratic procedure. If the Secretary of a Department is made the chairman of a Committee of Enquiry such as that which produced the Report on the Economic Conditions of Urban Natives he cannot be muzzled as soon as his report has been printed. Far from it—he must speak and continue speaking until his Report is at least understood by the general public. Strangely enough the heads of the Departments of Health and Agriculture and Education often expound dogmatic views without anyone raising the question of the principle involved.

Another difference between the Native Affairs and other departments comes into play owing to the Governor-General's position of Supreme Chief. The Governor-General as Supreme Chief from time to time promulgates Regulations which have all the force of law for great masses

of the Native people. We cannot in fairness contend that the Supreme Chief of the Native people must, though he is not elected by them, speak to them through an elected mouthpiece. Obviously an imperfect democracy such as this country's can only imperfectly apply democratic principles. Out of the present system something much better should be evolved but until this comes about we doubt the wisdom of muzzling the Secretary for Native Affairs, provided of course that the Minister approves of his Secretary's utterances. The theoretical case which the *Cape Times* instances of a Minister and a Secretary publicly advocating different policies is hardly likely to arise.

The *Cape Times* raises another point when it says, in reference to the colour bars: "The system is now deeply entrenched in a mass of statutory law, and it is so deeply entrenched that it is difficult to see how it could be reversed today by a single legislative process, even if that were politically attainable." This is quite true. There will needs be new legislation if the views of the present Government on Native Affairs are to find adequate expression. The Native Affairs Commission, which in the course of evolution has become something of an anachronism, cannot be altered or got rid of without legislation being enacted. The Native Trust Fund, the financing of the Native Affairs Department's activities, the Pass Laws, the Taxation of Natives, etc., stand in need of new legislation. We are however more optimistic than the *Cape Times* regarding the backing of public opinion which the Government will receive when it brings forward concrete reformative proposals. Without waiting for Governmental action public opinion has in the last few years changed the trend of events from repressiveness to positive helpfulness. It should not be overlooked that administrative powers and functions and even attitudes are very important in this field of government by Regulations. The human element has plenty of scope in Native Affairs and ought to have plenty of scope. Much can be done without waiting for Acts of Parliament.

Wounded Native Wins D.C.M.

A story of grim courage and zealous devotion to duty lies behind the immediate award of the Distinguished Conduct Medal to a Zastron Native, Lucas Fajazi, who, although wounded in the leg, hip, buttock and neck, continued to bring wounded men back to a first aid post while under continuous enemy fire. Fajazi, a stretcher-bearer, is the first South African Native to win this decoration. The citation to the award says: "On the night of October 23-24 Fajazi accompanied his company into action as a stretcher-bearer. In the later stages of the action, when within 100 yards of the enemy and under heavy fire, he thought nothing of his personal safety and continued to evacuate casualties assisted by a co-bearer. He was then wounded by shrapnel in the leg, hip, buttock and neck, but he continued to evacuate the wounded. When he was told by a medical corporal to go back to the regimental aid post, he replied that there were many wounded men still in the mine-field. He went back, and, with the assistance of other stretcher-bearers, brought back more wounded. After his co-bearer had become a casualty, he did not waver, but carried wounded men on his back to the aid post. When he was eventually told by the company commander to go back, he smilingly refused, and

remained on duty, working incessantly until he collapsed next morning through sheer exhaustion, stiffness and loss of blood. His extreme devotion to duty and gallant conduct while under continuous enemy fire throughout the night saved the lives of many wounded men who would otherwise have died through loss of blood or possible further wounds."

Non-European Libraries.

The Johannesburg Public Library Annual Report for 1941-1942 contains the following reference to Non-European Libraries: "The year's work with non-Europeans shows that, while a large proportion of this section of the population is illiterate, there is a considerable number who are able and anxious to improve their education by reading. Last year it was reported that there were over 2000 registered borrowers at the Winifred Holtby Memorial Library. 10 per cent of the population of the township. This number has dropped considerably this year. A great many of those who joined when the Library was first opened have ceased to borrow books. It is probable that they were attracted by the novelty, but were not yet ready for Library service. The past year's work represents the normal, and on it can be based plans for the future in other townships. The circulation of 22,314 books and 1,596 members in a population of approximately 20,000 can be considered the normal in an urban Native township."

"It is interesting to note that the proportion of serious books, books borrowed specifically for study purposes, is higher among non-Europeans than among Europeans. Taking the figures for both the Bantu Men's Social Centre and Winifred Holtby Library together we find that children's books was the most used class—a portent for the future. The issues by classes were as follows:—

Children's Books	8,206
Non-fiction	7,857
Fiction	5,875
Vernaculars	4,081
Easy Readers	990
Afrikaans	512
Total	27,521

"A great many of the books borrowed both from the fiction and non-fiction classes were prescribed works for courses ranging from Standard VIII up to degree subjects. Both libraries are much used by serious students who never borrow books for home reading. The libraries are heated and well-lighted, and it is probable that the home conditions of many regular readers are not such as would be conducive to home study. The experience at the Western Native Township indicates that a library with a spacious reading room, separate from the Lending Library, should be established in every Native township. All urban Natives are not yet sufficiently advanced to need library service; the need of those who are literate and who are struggling to better their education is greater than the need of a considerable section of the European population. The Non-European Library at the Bantu Men's Social Centre has served during the year as the library for the students at the Jan Hofmeyr School of Social Work."

Bantu Post Office.

The first purely Bantu post office in South Africa has been opened in Durban, and if the experiment is successful it will be extended to other parts of the Union, says a S.A.P.A. news item. The new post office is in the heart of the Native shopping area and it is proposed eventually to place a Native in charge. One is already being trained at the office. The post office will use a franking stamp unique in the annals of South African postal transmission. —“Durban Bantu.”

Christian Reconstruction Conference.

A Summer School and Conference will be held in the Metropolitan Hall, Burg Street, Cape Town, from Monday, January 11th to Friday the 15th. It will be open to all who wish to take part. The lecturers, chairmen and speakers include twenty-two outstanding figures in South African Church and State affairs. The objects of this conference are: (1) To provide mental stimulus for enquiring laymen and a refresher course for ministers and missionaries. (2) To create an opportunity for fellowship for those holidaying and living in the Cape. (3) To carry on the spirit and intention of the Fort Hare Conference. (4) To study factual evidence of existing conditions and proposed solutions to social problems in the light of Christian principles. Those wishing to attend should write to the Secretary, 5 Woodside Road, Tamboers Kloof, Cape Town.

“Christian Reconstruction in South Africa.”

A second edition of the Report of the Fort Hare Conference, published under the above title, has been issued, and is selling rapidly. Copies may still be obtained at 1s. 6d. from the Lovedale Press, Lovedale, C.P. This sustained and growing interest in the vital matters discussed at the Conference brings great encouragement to the Continuation Committee of the Christian Council of South Africa which is engaged in carrying into effect the decisions of the Conference and making its findings operative. That a marked impetus has been given to the thinking and planning of Christian people is evident from the fact that in various centres local “Fort Hares” are being arranged for the frank and courageous facing of present-day and post-war problems. The Pretoria Ministers’ Fraternal has held a series of meetings for the consideration of questions of Christian Reconstruction, the speakers at which have included among others the Hon. J. H. Hofmeyr, Mr. Douglas Smit (Secretary for Native Affairs), Senator Edgar Brookes, and Miss Miriam Janisch. A Summer School is to be held in Cape Town for a week in January, one of whose declared objects is “to carry on the spirit and intention of the Fort Hare Conference.” The list of speakers include the names of several who were delegates to the Conference, as well as some leading members of the Executive of the Christian Council which will be meeting in Cape Town on 11th January. Incidentally, among a number of important matters to which the Executive will give attention is the provision of specially prepared material for study Groups throughout the country to use in 1943. Manuscripts of pamphlets of exceptional timeliness and value are already in the hands of the Secretary, and there is every indication that the Christian Council will be in a position to meet adequately the growing demand for publications which

will give to intelligent Christian public opinion that knowledge upon which right judgments may be based, and from which forceful and timely action may follow.

Religious Instruction in Schools.

According to the November issue of *Education*, the Superintendent General of Education has appointed a Departmental Committee to consider the question of Religious Instruction in the schools. The personnel of the Committee is as follows:—Mr. H. Z. v. d. Merwe (Chair), Dr. E. M. Chubb, Miss R. Powis, Mr. P. J. Roos, Mr. C. H. Hofmeyr, Mr. H. R. Storey, Mr. S. B. Hobson, The Sister Frances Mary, C.R., Miss E. B. Hawkins, Dr. G. Cillie, Mr. P. J. du Toit, and the terms of reference are:

- (1) To take cognisance of the provisions of Chapter 23 of the Consolidated Educated Ordinance, No. 5 of 1921, relating to religious instruction in European and non-European schools under School Boards and in European and Coloured training colleges;
- (2) to inquire into and report on the way in which the said provisions are being carried out;
- (3) to consider and report on the advisability of extending the Syllabus of Scripture lessons to include all secondary standards;
- (4) to inquire into and report on the adequacy of the preparation of student-teachers for giving religious instruction in primary schools;
- (5) to outline the steps that should be taken to place religious instruction in schools on a satisfactory footing.

We heartily commend this important step forward on the part of the Cape Education Department. There is no subject requiring more fresh consideration than the subject of Religious Instruction and especially in these days when the vital things of Christianity have been challenged as never before in the world’s history and when it is more than ever apparent that the need of the world is a return to Christian ideals.

At the same time, we think that the terms of reference should be wider, so as to include all schools and colleges, European and non-European, whether under school boards or otherwise. We think also that the committee should include representatives of the missionary churches, since for more than a century they have made, in theory and practice, an unparalleled contribution to religious education in South Africa. We understand that at a later stage, when certain facts are ascertained, these steps are likely to be taken. It seems to us that the present offers an exceptional opportunity for dealing with the whole matter in the widest and most comprehensive fashion. May we mention how this subject was tackled in Scotland some years ago, not by educationists alone, but by a joint committee with equal representation from the Church and the Educational Institute. The result of their united labour was seen in a syllabus of religious instruction and other material of uncommon excellence.

The Scripture Union.

The Xhosa Almanacks are now ready, threepence each. Owing to the increased cost of paper no reduction can be made on a quantity. To be had from—Miss Sprigg, 5 Dominion Street, Cambridge, East London.

1942—A Retrospect

By T. Atkinson.

"And I turned myself to behold wisdom, and madness, and folly Then I saw that wisdom excelleth folly, as far as light excelleth darkness."—Ecclesiastes.

REVIEWING the events of a closing year is a time-honoured custom and one that we who believe in the workings of a Divine Providence do well to follow. An old proverb says that coming events cast their shadows before; we creatures of the twentieth century say that the past creates the future, which is much the same thing. In this interesting field of speculation the Ancients and the Moderns are singularly like-minded. A great modern historian, Professor Beard, in reviewing the work of a lifetime fell back on four old-time sayings to summarize the lessons he had learned from history. "First, whom the gods would destroy they first make mad with power. Second, the mills of God grind slowly, yet they grind exceeding small. Third, the bee fertilises the flower it robs. Fourth, when it is dark enough you can see the stars." The old-world sages however had fewer events to take note of and more leisure in which to weigh up the significance of things. In this age of world conflict events fall so thick and fast that we can only briefly record some of them and write down the impressions of the passing day and then trust that posterity will arrive at a just estimation. Posterity may know all the contributing factors to this event and that in 1942, a year which the centuries to come will probably look back on as a remarkable one. We who have lived in 1942 and believe we have seen the future being shaped, blow upon blow, by the hammer and the anvil of universal law, yet see only as did Paul long ago, "through a glass darkly."

We have learned that we have the gift of life in a moral universe, and if foolishly or wilfully we neglect universal law we must pay the price. We are paying the price, willingly, for recent years have given us experiences of a grossly immoral rule on earth, and for free men no price is too high to be rid of it again. Long ago when all was dark an old man wrote "I heard as it were the voice of a great multitude, and the voice of many waters, and as the voice of many thunderings, saying, 'Alleluia, for the Lord God omnipotent reigneth.'" No lesser a vision has inspired mankind's magnificent achievements in 1942, a year of war in which men have yet found time to plan resolutely for peace.

WAR

Britain's war effort in 1942 has been on a tremendous scale. On the home front her war industries now employ a greater proportion of the population than any enemy country and these free people have averaged a greater output per person than in any other land. Millions of men and women on this home front have worked in 1942 as never men and women have worked before. Great is the cause, great the need and marvellous has been the response. The result is that in the air Britain has reached parity with the Germans, who three years ago had an overwhelming lead. The high seas have been kept open in spite of the submarine menace. Great convoys have sailed to Russia, Malta, Egypt, India, the Far East, often fighting almost

every knot of the way. The epic stories of some of these convoys will probably be told for another thousand years. Losses have been great but the men who man the convoys seem to be the last to despair of these. Human endurance has its limits; who shall say that he has discovered the limitations of man's spirit?

The United States entered the war a year ago somewhat unprepared but in all things she has followed Britain's lead and towards the end of 1942 her war effort had equalled and probably surpassed that of any other great nation.

Notwithstanding whatever great things different members of the Allied Nations group have achieved, 1942 has been Russia's year. The Russians on Russian soil have borne the brunt of the fighting on land against the massed armies of Germany and her vassel partners. The line of battle from mid-year rolled steadily eastwards, Russian losses in men and material have been heavy, rich Russian territories have come into enemy occupation, but the Russians have never wavered or broken and the last two months of the year found them grimly, resolutely, successfully taking the offensive. The defence of Moscow in 1941 has been repeated on a grander scale by the defence of Stalingrad in 1942. The Russian offensive of last winter is now again being repeated on a colossal scale, with terrible losses to the Nazis. History records many instances of one nation considering other nations as inferiors but the German under-estimation of the Russians must go down as one of the greatest blunders in history. Yet was it a blunder or was it the working out of God's immutable laws? "He that exalteth himself shall be abased." A friendly eye is necessary if we would see the divine fire which animates people different to ourselves.

In the Far East the year began with the Japanese moving by leaps and bounds from one objective to another. Britain's preoccupation with events in Europe and North Africa, and America's unpreparedness, gave Japan a long start and she was not halted until she had overrun the Malay Peninsula, Burma, the Dutch East Indies, the Philippines and most of New Guinea. Many distressing events took place in the Far East before Japan was halted but the expected attack on Australia and New Zealand never materialised and the year closes with Japan being slowly rolled back. She has suffered tremendous losses at sea and in the air and the Americans now seem to have taken her measure. Mr. Winston Churchill has indicated that the war against Japan may outlast that against Germany.

AFRICA

British strategy has again been kind to Africa. During 1942 most of Africa has been free from enemy interference, for which great boon we can heartily be thankful. Much of our best manhood has gone out to meet danger, many splendid lives have been laid down, many homes bereft, but the homes of Africa have not known the dreadful sound of enemy footsteps. The exploitation of Africa was one of the great prizes which the Nazis promised to German youth but today a hundred million Africans thank God for the trend of events. As for Mussolini, one-time conqueror of defenceless Ethiopia,

"A cutpurse of the Empire and the rule,
That from the shelf the precious diadem stole,
And put it in his pocket"

his last foothold on African soil is today not his but Hitler's, and even it is doomed.

The North Africa campaign, in which we of South Africa have vital interests and where our volunteers have played a splendid part, has seen many fluctuations. A year ago our forces were near where they are at this time of writing, which with the Germans in Crete and the desert what it is, is not naturally a strong position. But much has happened since the opening of the year. The battle-front moved East to near Alexandria—and then back again. Both sides have lost great battles in the worst place possible for defeat, for in the desert the victor inherits everything, but our men fortunately were victors in the last great desert battle of 1942. One retreat involved us in the tragedy of the fall of Tobruk, an incident which resulted in the imprisonment of many thousands of South Africa's finest soldiers. For the Italians this has been a sorry year, for no victory can cheer them; in defeat they are deserted by their "friends" and befriended by their foes.

Our South African Native, Coloured and Indian soldiers have rendered great services Up North and have gained for themselves great reputations. Especially have the men from the Protectorates gone forward in great numbers and done big things. Their White comrades-in-arms have all along spoken loudly in their praise. Between these two groups new understanding and appreciation has grown up with results which must prove far-reaching in the days to come. Many will not return, for the Rolls of Honour have been long. We honour their sacrifice. "Whether their fame centuries long should ring they cared not over much but cared greatly to serve God and the king."

NATIVE AFFAIRS

For Native Affairs 1942 has been a marvellous year. The amount of public attention given to Native conditions has been beyond anything yet known. Keen interest and sincere goodwill have been manifest on every hand. Those who for long years have sponsored the African's cause and laboured to develop his innate qualities now travel hopefully with much company on roads which once they had almost to themselves. They cannot now be seen for the crowd but maybe posterity will rediscover them and kindly say: "These were the generation that believed." Than this the wise and humble will not ask for more. The truth is that many Europeans are only now finding out many facts about African life, especially its poverty. The new knowledge is already bearing fruit. Wages in many industries (the Mines, the greatest of all, excepted) have begun to rise, medical services are being extended, sub-economic housing in spite of war conditions is not standing still, Education has made progress, land fencing and land improvements are going ahead in the Reserves, all of which is to the good. Moreover we end the year with a conviction that South Africa is only now feeling its way towards a better era for its Native population. It is an interesting position but also an anxious one, for even national movements can miss the way. Great hopes have been raised but courage and enterprise will yet be needed if these are to be justified. If all goes well new vital

African forces will soon be released for the upbuilding of a new South Africa.

Economically 1942 has been a hard year for some sections of the Native people. The severe drought of 1941 continued in some parts of the country into 1942. The maize crop was on the short side and its distribution was once again bungled by the Maize Control Board. The great convoys calling at South African ports have had to be provisioned and this has helped to raise food prices. Two factors promise some easement of the situation, one being abundant rains in many parts of the country towards the end of the year. The re-opening of the Mediterranean may relieve the strain at our ports. Nevertheless war years cannot but be difficult ones for the masses of the people in all lands.

The Reconstructed Christian Council of South Africa has made rapid strides in 1942. One of the outstanding events of the year was the holding of the Christian Reconstruction Conference at Fort Hare. The formulating of a Christian social doctrine has brought new life and vitality into the Church. The Report of the Conference and its Findings are being studied in many quarters. So rich a springtime promises good harvesting. There may still be inertia in the Church as elsewhere but this cannot be fastened on her leadership.

The *Outlook's* limited pages cannot be devoted to analysing the course of events in many lesser but important spheres of interest, in some of which all is not well. War years show up some at their worst and some at their best. On the whole 1942 has given the world much to be profoundly thankful for. We have lived in the hope of the triumph of a great cause, we have had great leadership in Church and State, and millions of ordinary men and women have thought not of themselves but of others. What more could we ask of the Lord as the year passes into history?

God's Will in Our Time (S.C.M. Press: 9d.).

One of the ablest documents dealing with Christianity and the present crisis was that which was submitted to the General Assembly of the Church of Scotland in Edinburgh in May last by a commission specially appointed to deal with the interpretation of God's will for our time. When Professor John Baillie presented it, it was at once recognised to be a document of unusual excellence, and there was an immediate demand for its general publication. This has been done by the Student Christian Movement Press, at the low cost of 9d. per copy. If one wishes fulness of thought with chasteness of expression on such subjects as "The Presentation of the Christian Faith to the World of Today," "The Nature and extent of the Church's Concern in the Civil Order," and "International Reconstruction," one will find such thought and expression in this remarkable booklet of seventy pages. We have been interested to see that it and the Fort Hare Conference Report are to form the basis of discussion for the Summer School and Conference to be held in Cape Town from January 11th to 15th under the auspices of the Presbyterian Church of South Africa Life and Work Committee. We trust that both documents will be studied all over South Africa, for then we would indeed have an informed public mind on these momentous issues.

R.H.W.S.

Some Recollections of Father Callaway

By Father F. J. Rumsey, S.S.J.E.

(Continued from the December Outlook.)

Father Callaway in 1930 entered upon the last period of his life, a period of twelve years during which he did no regular active work; there was no more itinerating about the parish, indeed he seldom left the Mission. During the early years of this period, he was not infrequently a patient at the Mission Hospital; and not infrequently there were scares when we (and he) thought the end had come. Memorable was the occasion when he had one of his distressing attacks when alone in the Lower Library. He was found, in his helpless condition, by our blind friend Bango. The latter had to make the matter known as quickly as he could without an accident which would make him also a case needing help! But Bango rose to the occasion. Often concerned, but never excited, he was so then. With the speed that was conformable with safety he secured help; and soon the Father, his head injured as he had fallen against the edge of the table, was stretched on the floor, propped up with pillows, a ghastly colour, and unable to move for a very long time. But his wonderful power of recovery, on these terrible occasions when recovery seemed impossible, asserted itself so often that we always felt we could hope for it yet once again. His farewell letter to the Diocese (how many years before the end!) showed how little he knew the recoveries still awaiting him. But the last years were remarkably free from these scares. He no longer went to the Hospital, but settled down to an even level of weakness which fluctuated very little, and spent all his time in his room at the Mission House, or sitting in his deck-chair outside, carefully choosing some place of sun for his legs, and shade for his head; usually on Sunday mornings he got to the vestry where he sat through the Sung Mass from the Offertory onwards; occasionally he made his way to the secretary's office just to say a cheery word through the window, but these little excursions marked the limit of his movements. He was eager frequently to receive his Communion in his room and the earlier the better; though deafness hampered him much in his last years it was a most merciful permission which allowed him the retention of his sight. His correspondence was large till the end (and how eagerly in these anxious years of war did he look for English letters, especially from his sister), and he read very much; every morning one might find him either with his Greek Testament open before him on his knees, or some French book of devotion, or Father Benson's "Religious Vocation." For several years before the end he ceased coming to Chapel or Refectory. Every office was said alone, and every meal was taken alone.

As an invalid Father Callaway's example was very wonderful to all who had the opportunity of observing him. While suffering continuously, and often intensely (was there ever anyone with such a cough?) he seldom mentioned any need, and never (to my recollection) uttered any complaint. The long, long hours (especially in the last years) which he spent alone, were spent in quiet communion with God, or in thinking out the problems of the Mission which we took to him to solve, or the

difficulties which his many correspondents sent him through the post. And when one went to him feeling inwardly, perhaps, that one had long neglected him, one was met with the same beautiful smile, which always seemed so full of meaning. He would never allow that he was neglected. One of his paramount desires as an invalid was that he should not be a hindrance to the work, and if he was left long alone he was happy at the thought that others were carrying it on. I sometimes went along to his room at night, after an evening's work in the office, to say good-night before he put out his light. Towards the end I frequently found I was too late. His light was already out. Yet one felt it quite impossible to apologise next morning. He would say "Please *never* feel you need come." One would try and help with this suggestion and that, but he was firm in declining, knowing clearly what he needed. No doubt there was in all this much self-discipline and mortification, and it was a tax on our ingenuity to discover what there was which we on our side could suggest, and which he on his side would accept. And to the end he remained the "Infirmarian." This, of course, was a matter of some jesting. "But," he would say, "am I not the only strong man amongst you?" And his office as such was really effective. He had a wonderful way of knowing when anybody was unwell, and, donning his dressing gown and snow boots, (funny though it sounds, and funny as it looked), with thermometer in hand, he slowly but surely made his way to the room of the ailing brother, nor did he usually leave it without some strong and decisive word.

Yet despite this long closing period of seclusion in continuous infirmity we all felt the great value of his presence. He was ever there to bless us in our going away and to welcome us in our coming back. His wonderful gift of sympathy and interest drew from each one the fullest record of all that had happened, and gave pleasure in the telling of it. His keen interest in all that one had to relate, and his wonderful response, whether the news was good or bad, made us all feel that, when anything happened, he was the first person to go and tell. And his gift of counsel made us all feel that nothing of any consequence could be settled till he had been consulted. He was indeed a most wonderful counsellor, and with his counsel there was sometimes fire; he could be seen struggling to rise from his recumbent position in an effort to express his indignation at something which was worrying us.

And so it was our privilege to be counted as his friends and to have the benefit of his companionship and advice through all these long years in which we had, besides, the example of his amazing patience and gentleness through continued suffering and enforced inactivity.

One of the last matters I consulted him on was "gifts of healing" amongst African Christians. Whatever one took to him, even if it was something futile, he would never belittle it or brush it aside as such. If it were such, he would, with much considerateness and caution, gently intimate that it was not worth bothering about, but never

so as to make one feel foolish in having mentioned it. But he was quick to pick out the significance of the most ordinary subject and at the same time quick to disclaim any knowledge about it. This disclaimer often struck me with surprise. After over fifty years in the country he might be expected to be ready with some information or opinion on most of our missionary matters. But, if he had any, he would often hide it. Frequently I noticed he would treat the matter as if he had never really considered it before. He would say "How would it be to write to So-and-so?" or "You might find something about it in such-and-such a book." This was all in line with his frequent remark that the longer he lived in the country the less he felt he really knew the people. I remember once not many years before the end, after interviewing an African, he said to me "I feel I haven't really yet *begun* to understand them." And so it was with "gifts of healing." The seriousness of the subject he was quick to admit, but of information he had at the moment none to offer. He agreed it would be good to raise the matter in our next Diocesan Missionary Conference, "but" he said, "it will take about a fortnight!" A little later I found a little note in my room "It is quite possible that Mariannhill may have useful R.C. pamphlets dealing with this matter. I know they are interested."

This was in reference to my coming to this Hospital where news has reached me of the Father's release which occurred on September 4th—St. Cuthbert's Day. Father Callaway was born in 1867, came to St. Cuthbert's in 1891, and died there in 1942.

Of Father Callaway's love for individuals one hesitates to speak, yet one cannot close without a word. To us who were nearest to him came the privilege of occasional glimpses of it. Only in part could we realize its intensity, its holiness, its wideness of range. All who were known by him, even though they seldom saw him, may be assured that they had a share of his love, and a place in his prayers. And the love with which he loved us was surely not far from the love of Him Who "having loved His own . . . loved them unto the end."

Unable to be present I have had to be content with imagining the effect on the Mission of Father Callaway's passing, and the events which followed. Words cannot express the beauty and the power of such a man, and it is inevitable that many hearts will be filled with unutterable grief at the loss of one so tender, so lovable, and so attractive. There will be none who have ever known the Mission without him; the painful sense of bereavement, and an almost unbearable gap, will unavoidably result in many outward expressions of sorrow; and it will be difficult for many to get through the services in Church, and at the grave-side. And all this will be natural and pardonable, for with it there will be an equally heartfelt thankfulness to God for the gift of one so humble yet so great, and the joy of knowing that the frail and suffering Father, yet the strong man of God, is now at last admitted to the rest and peace of Paradise.

The Hospital, F. J. RUMSEY, S.S.J.E.
Mariannhill, Natal.

September 11th 1942.

Postscript.

Further memories continue to recur. Father Callaway was so great in love and wisdom. With a beautiful humility he lived above the level of ordinary men. His compa-

nions, constantly aware of the privilege of his companionship, gladly recognised the fact that no visitor to the Mission could go away satisfied unless there had been at least a glimpse of Father Callaway. He had a unique magnetism which was felt even by those who had never seen him. The task of protecting him, necessary at times, was not easy, for with many it seemed that a visit to St. Cuthbert's was in the nature of a pilgrimage, the primary object of which was to get at least that glimpse. An African from a distance would plead: "I do not ask to speak to him: I only ask just to look at him." Such a one, on being taken in, would promptly kneel in the Father's presence.

He had not only the gift of being interesting in whatever he had to say, but also the gift (perhaps the greater gift) of being interested in what others had to say. Without pretence, from any sense of duty or the promptings of courtesy, his interest was genuine. He was a good listener and therefore a good conversationalist. And his sense of humour, and ready wit, would sometimes lead to a most amusing conflict of words with anyone who ventured to take him on. But it was risky to do so. He was a master of repartee. His freshness and brilliance at these times occasioned many a hearty and good humoured laugh, in which the vanquished also could take part. We are told that in his younger days, when health permitted, he was an expert tennis player. It is easy to see a parallel between a rally on the court and a rally of words in one of these contests in wit—thrust for thrust, in repeated retaliation, till the other man gave in, yet saved from hurt by the victor's kindly and affectionate smile.

And his keenness of interest and readiness in response was noticeable also in his correspondence. An answer to a letter is always the more valuable when it is prompt; and this special value, in addition to the value of what he wrote, was a marked characteristic of Father Callaway's correspondence. He once wanted me to see a letter from one of the Oxford Fathers; he would have crossed out the opening words, but he evidently forgot to do so. The letter began "You are a very good answerer." This was so true of the dear Father. All who turned to him received an answer. Unconsciously, no doubt, yet most unfailingly, he brought light and joy to thousands by fulfilling in his life the words (A.V.) "He shall call upon me, and I will answer him." And with what effect he wrote!—even though it were only a note down the Mission, whether of something easy or something difficult. There was skill in that pen which never failed to have the required effect. And if the written word was not available one only had to quote him, for his *name*, throughout the land in Church and other circles too, was always one to conjure with.

Long ago there was one on the Mission who called him the "Oil-can"—not a pretty name but a complimentary one, and in his case entirely true. Amongst the best of people living and working together there is an occasional getting out of gear; and Father Callaway would quickly hear of it, and either with his pen, or a quiet visit down the Mission, would administer the necessary drop of oil, and smooth running was resumed.

The last letter I received from him (written to me in Natal) was dated the day before he died, when he had been suffering much. It is all about others, and there is no word about himself.

F.J.R.

Durban, 30th September 1942.

“An Appalling Amount of Malnutrition.”

REPORT OF COMMITTEE ON ECONOMIC CONDITIONS OF URBAN NATIVES. II.

“54. *There is overwhelming evidence of an appalling amount of malnutrition amongst urban Natives both old and young.*”

“55. In connection with nutrition it appears necessary to controvert the idea which still prevails in some quarters, that the basic requirements of non-Europeans differ from those of Europeans . . . The need of the growing Native child and of the adult for protective food-stuffs is the same as for the European. With regard to calorie requirements, the needs of Native manual workers, who in addition to their day's work often cycle several miles to and from their place of employment, are actually greater than those of Europeans in sedentary occupations.”

“56. The worst effects of malnutrition are to be seen in cases of frankly declared deficiency diseases such as scurvy, rickets, pellagra. Pellagrins may ultimately develop incurable mental symptoms necessitating their permanent accommodation in mental hospitals. The Superintendent of the largest Native Hospital in the Union (the King Edward VIII Hospital at Durban) reports that 5 per cent of all the deaths occurring in his hospital last year were due to frank malnutrition apart altogether from a much higher percentage in which malnutrition was an underlying or complicating factor.”

LOWERED RESISTANCE TO INFECTION.

“57. In all cases of malnutrition there is lowered resistance to infection such as tuberculosis, leprosy, whooping-cough and other children's diseases, pneumonia, influenza and the common cold. Even if malnourished individuals escape these specific diseases, they will suffer from a constant impairment of their physiological processes which diminishes the physical strength and efficiency of manual workers, the educability of children, the mental vigour of those in clerical pursuits and the general contentment of the entire malnourished community. Indeed undernourishment is undoubtedly a factor in the production of the spirit of hopelessness, turning to sullenness and desperation, which may readily create mass disaffection.”

“58. The Committee designedly lays emphasis upon all these end-results of malnutrition because it wishes to set over against the cost of remedying malnutrition the cost of not doing so. There is first of all the expenditure on hospitalisation (at a minimum rate of 5/- per diem) of those who fall prey to severe deficiency diseases and to the intercurrent infections listed above. Again quoting from the report of the Superintendent of the Edward VIII Hospital for 1938-1939: ‘Nearly all Native patients, quite apart from the disease or injury for which they were admitted were undernourished. . . . Symptoms of pellagra and similar diseases were quite frequent, and in children, conditions such as nutritional oedema were commonplace.’”

“59. Then there is the economic loss to industry through physical debility and consequent inefficiency of manual workers and through absenteeism of workers sick at home for irregular periods.”

“60 . . . It (the Committee) feels strongly that the

facts revealed are a challenge to the social conscience as well as to the economic insight of the nation.”

LOW PURCHASING POWER THE PRIMARY CAUSE OF MALNUTRITION.

“64. Low purchasing power is obviously the primary cause of malnutrition. . . . The high proportion of children in the Native population, to which may be added old people without pensions, increases the burden of the average Native breadwinner in comparison with his European counterpart. In many places the high cost of fuel is an important factor, resulting as it does in undercooking, indigestibility and incomplete assimilation of food. This applies particularly to maize and derived foods, which require prolonged cooking.”

“65. Moreover, as is now well known, the Union produces insufficient food-stuffs, with the exception of maize and sugar, to provide an adequate minimum diet for all its inhabitants. . . . Scarcity results in high prices which place several nutritionally important classes of food beyond the reach of the great majority of urban Native families.”

BASIC ERRORS OF THE WHOLE ECONOMIC SYSTEM.

“66. From these facts it is clear that there can be no complete solution of the problem of malnutrition among urban Natives, as among other malnourished sections of the community, until there is both a general rise in wage levels among such sections and a bigger production and better distribution of food-stuffs in general and protective foods in particular. Thus wage regulation and agricultural and marketing policy both have a most important direct effect upon nutrition. Indeed, the measures advocated in the remainder of this section of the Report are in one sense merely palliatives for a situation due to basic errors or insufficiencies of the whole economic system viewed in relation to fundamental human needs.”

CO-OPERATIVE BUYING HELPFUL.

“67. . . Under stimulus from the Municipal demonstrator of home-craft, groups of Native housewives purchase their requirements of certain commodities in bulk and thus effect considerable savings. This simple co-operative method is commended to the notice of location administrators and to the Natives themselves.”

MUNICIPAL DISTRIBUTION AT COST, OF MILK, ETC.

“68. and 69. Some municipalities have embarked upon retail distribution, at cost, of milk purchased in bulk at wholesale contract prices. The actual distribution is effected by municipal employees whose wages are charged to the Native Revenue Account. Germiston offers a praiseworthy example of a successful scheme along these lines, the consumption of milk in the location having been multiplied fivefold within a year through such a scheme—although even in the end it stood at an average of only one-fifth of a pint daily per head of population. The limiting factor of milk distribution schemes is the availability of milk at low contract prices rather than the response of the urban Natives they benefit. The Com-

mittee approves and recommends the principle of municipal distribution at cost of such commodities as milk, vegetables, fruit and fuel."

The Committee recommends that location residents should be encouraged to grow vegetables on their small plots and might also keep chickens, under municipal supervision. Education in food values should be given in schools and by means of home visitors and demonstrators on the lines pioneered by Johannesburg Municipal Native Affairs Department.

COMMUNAL FEEDING.

"76. . . European witnesses were more ardent advocates of communal feeding than were Native witnesses. Several of the latter said that communal feeding was not in accord with Native ideas, and added in effect: 'Give us higher wages and lower prices for food and let us feed our families ourselves.' . . ."

"77. . . With such a sentiment the Committee is in full accord. Nevertheless the consequences of malnutrition among urban Natives are so widespread and so serious that there appears to the Committee to be a strong case in favour of the provision of communal meals on a selective basis, even if only as an interim measure, pending a really adequate rise in wage levels. . . ."

"Moreover the provision of communal meals, particularly at schools and in connection with maternity and child-welfare centres, would afford opportunities for educating the rising generation of urban Natives in food values,

sound domestic budgeting and the proper techniques of the handling and cooking of food."

"78. . . There is no counterpart in Native schools to the free meals provided by the education authorities for European children."

"83. . . The Committee recommends that the Government refund 50 per cent of the net cost of approved schemes for the provision of free or partly free meals, whether such schemes are carried out by Provincial or local authorities or by voluntary agencies. . ."

"84. . . Natives have been excluded from the benefits of the State-aided Milk and Butter Schemes, largely owing to the fact that the surpluses would, in any case, never have been sufficient to meet the Native needs as well as those of European and Coloureds; but they have not been excluded from the benefits of the schemes for the assisted or free distribution of certain surpluses of fruit, notably oranges. The whole question of the emergence of so-called 'surpluses' and of their disposal is very complex and beyond the competence of this Committee to discuss in all its bearings. The only recommendation which the Committee wishes to make is that in any distribution of such surpluses the needs of the urban Natives, among whom there is probably a higher incidence of malnutrition than among any other underprivileged group, should receive recognition on their intrinsic merits, regardless of any racial distinction."

N.M.

Political Representation of Africans in the Union

Reviewed by B. B. Mdledle*

THIS is one of the three Native Acts of 1936, the passing of which left a nasty taste in the mouth of the Native people. On the other hand a large section of the White community gloated over their triumph, and some held big dinner parties to celebrate the occasion, yea the hero of the Acts was now even ready to retire from the political arena. Never before have the feelings of the Native people been so flouted as on this occasion. This symposium therefore is all the more interesting because it is not only a review of the working of the Acts, particularly this one during the past five years, but it is also a revelation of the mental and spiritual changes that have taken place in the minds of those who were loudest in opposing the Bills.

Mr. Rheinallt Jones starts the ball rolling, and he gives a true interpretation to the feelings of the Natives when he says, "It has not been generally realized by the European public that the removal of the Cape Native Franchise in 1936 profoundly shocked the educated Africans throughout the Union. Those who lived outside the Cape Province had long hoped that the franchise would in due course be extended to the Northern Provinces, while even the imposition of the colour bar upon entry into Parliament, which came with Union, had not destroyed the faith of Africans in the Cape Province in the individuality of the franchise given by Queen Victoria. Despite the long incubation of the Representation of Natives Bill—

from 1926 to 1936—they were not prepared for the final blow of the axe. It aroused a bitterness of spirit which has not passed away."

Among those who have made contributions to this pamphlet are the following African members, Professor D. D. T. Jabavu, Dr. A. B. Xuma, Messrs. Z. K. Matthews, D. G. S. Mtinkulu, S. B. Ngcobo, R. V. Seloape-Thema, and R. H. Godlo. The first thing that strikes the reader about their contributions is the absence of the militant spirit which characterised the deliberations of the All African Convention at Bloemfontein in 1936, where tears were shed, where phrases such as, "we pick up the gauntlet" were freely used.

Mr. Rheinallt Jones who is himself endowed with a shrewd sense does not fail to notice the absence of this, and thus he writes, "The articles however show that the African writers have a shrewd political sense. While they have a clear vision of the ideal—which after all is for them the real—they concern themselves with the actual and the possible." In other words, to the man in the street, these Native writers have resigned themselves to the situation. It would perhaps not be fair to lump them together for here again Mr. Jones' keen sense is able to distinguish. Thus he writes, "Dr. Xuma has expressed in pretty clear terms what intelligent Africans feel on the fundamental issue of their claim to participate as citizens in a real democracy." Let us hear what our African writers say. Thus writes Prof. Jabavu, *inter alia*, "In the case of members of Parliament and members of the Provincial

*Political Representation of Africans in the Union. (Race Relations Institute. 1/-).

Council, the constituencies, being limited to one Province, do not reflect the choice of the Africans in the Union as a whole, whereas these representatives plead the cause of the Africans throughout the Union without any distinction. Of course, even if the three M.P.s. were elected by the Africans of the whole Union, one cannot imagine a better trio, especially as one of them is openly admitted to be among the two best speakers in the House of Assembly; but the satisfaction among the electors would have been greater had they been selected from the whole Union." It is indeed fair to pay tribute to our representatives for the efforts they have shown, but oratory is not sufficient even when accompanied by knowledge. The crucial question is, "Can they deliver the goods?" The Native people are apt to be too easily satisfied by such expressions as, "the case of the Native people has never been so clearly put before the public as now." This in itself is insufficient.

The writer fully agrees with Prof. Jabavu where he says, "The voting by electoral colleges of District-Councils and Local Councils is fraught with the evil of opening up temptations to bribery because only four men decide the issue for over 20,000 taxpayers whose opinion it is often impossible to ascertain. Worse still is the Electoral Committee where a single individual (not even elected by the taxpayers whom he purports to represent, inasmuch as they cannot be physically assembled in any one place) uses his own caprice to register his vote for any candidate he fancies, without being answerable for his action. In urban areas, however, the townspeople do sometimes contrive to have a say in the decision by means of holding meetings to direct the action of their Advisory Boards." Perhaps the term "townspeople" is not good enough to stand for the taxpayers. It seems to the writer that where mandates are to be given to the representatives, there must be registers of tax-payers who have paid their taxes up to date. To gather a handful of ratepayers and maybe non-taxpayers, who in turn have no mandate to speak on behalf of other taxpayers is equally futile.

Space will not allow me to analyse the other articles. Let it suffice if I take up Mr. Jones' summary of their articles. "The main criticisms of the new system as they emerge from the various articles are: (1) The system fails to recognise (except in the Cape) the emergence of literate and politically competent groups and favours the more backward and less progressive. (2) The communal electorates are too much undifferentiated and are divided

into constituencies which are too large for effective representation. (3) The representation in Parliament is too small to bring about any radical changes in the conditions of the people. (4) The Natives Representative Council is too small to be truly representative. (5) Its decisions have no force."

The Native people were faced with a very trying situation when these Bills were passed. The question that presented itself forcibly to the minds of the Native electorate was, what line of approach was to be taken up by our representatives. Had they any hope of meeting the desires of their constituents? I would have liked to have quoted *in extenso* from the booklet now under review the views of Mr. T. C. Robertson who represents the Press Gallery, for he treats this aspect very satisfactorily indeed. Thus he writes, "The technique of the Native representatives has not been to cause trouble by raising issues. Had they gone to Parliament in the spirit of the militant propagandist they could have raised more issues. But their policy appears to have been to avoid being branded as extremist Negrophiles, hoping that by this their 'influence' on the House would be increased. Indeed, in dealing with the Native problem I have noticed that they have always emphasized the European's motives of self-interest. Undoubtedly they are right in their estimate of the situation—that nothing will be done for the African unless it is of equally great benefit for the European."

"So instead of being Utopia builders to whom cynical party politicians would not listen, they have attempted to keep the 'ear' of the House—and that blessed 'influence' I mentioned before—by studied moderation. But there are many arguments against that policy. The strongest of them is that these men and women, intelligent and idealistic as they are, should be the propagandists of the most advanced and progressive views, but that they have now in effect gagged themselves in order to make speeches to which party hacks and backbenchers can listen without taking offence. In doing so they have preserved 'influence'—the influence which any intelligent man and woman would have in debate with the 150 members of Parliament. But when the division bells ring there are still only three of them to represent the ten million Africans."

In conclusion we would recommend this pamphlet to all our readers. Perhaps they too may find a way out of this quagmire into which the South African trustees have pushed their eight million wards.

London Today

THE INTELLECTUAL POWER STATION OF EUROPE

IT is common knowledge that London is just now the administrative capital of practically all the occupied countries of Europe. What is not so well known is the fact that, in addition to their governments, these nations are today represented in Britain's capital by a great number and variety of specialists, who have formed themselves into groups and are planning with unremitting energy the future of their countries and of the world. A bare summary of these activities by Ethel John Lindgren takes up nearly twenty pages of the July issue of *Agenda*.

To summarize a summary is not very practicable, but, if we dip here and there into Dr. Lindgren's paper, we get a vivid picture of the ferment of intellectual activity that is going on among those "nationals of Allied Governments established in London." This Allied reconstruction research is on much the same lines as those being followed by similar groups in Britain and America: and in London sources of information are made mutually available. What then are they doing?

The Yugoslav Post-War Reconstruction Committee has

published *Yugoslavia at War*, a Collection of Official Pronouncements in which "Balkan freedom and solidarity are repeatedly stressed." The Committee has also supplied the Allied Post-War Requirements Bureau with Reports on Agriculture and Livestock, Seeds, Food-stuffs and Raw Materials and Medical Supplies. All the Allied groups have been supplying this necessary information regarding the needs of their respective countries. The Polish Research Centre, established December 1939 in Chatham House, has published booklets on *Upper Silesia*, *Eastern Poland*, *Poland and Danzig*, etc., besides over fifty special Reports and Memoranda on Central European problems. There is an Association of Polish Professors and Lecturers in Great Britain and a Society of Polish Economists in the United Kingdom, the latter of which publishes a periodical *Ekonomista Polski*, dealing with reconstruction problems in Poland. *Free Europe* is a fortnightly in English edited by a Polish journalist.

"*Norsk Tidend* appears twice weekly and is a lively and stirring publication in Norwegian, with pronouncements by statesmen on the post-war world jostling with poems, jokes and pictures." Norwegians also contribute to *Free Europe* and other journals on reconstruction topics. The Netherlands Study Group, which is planning for the reconstruction of the Netherlands and its Overseas Territories, has a hundred members including representatives of commerce, industry and shipping, doctors, lawyers, clergymen, journalists and others. This group has established Commissions to study such subjects as post-war Political and Economic Grouping, a future economic basis for Germany, military and other measures to prevent a future war by Germany or other Powers, "Problems of Direct and Indirect Interest to the Netherlands when Peace is Concluded," the trial of traitors, the prevention of unemployment, education, the raising of social and cultural standards, the question "Upon What Legal Basis can Jurisdiction over War Crimes be Founded," and many other subjects. *Vrij Nederland* with an edition in English, the *Voice of the Netherlands*, is a well-illustrated weekly.

The Free French in London have four Commissions working on post-war problems, with special sections studying State Reform, Educational and Cultural Questions and International Legal Questions. These Commissions are drawing up plans which they propose to submit "to the elected representatives of a liberated nation." The Free French publish a daily newspaper, *France*, and a monthly *La France Libre*. Their official organ is *La Marseillaise* which appears weekly. The Czechoslovak Research Institute maintains a census of Czechoslovak scientists and research workers in Great Britain and publishes the *Bulletin of the Czechoslovak Medical Association in Great Britain*. The *Central European Observer: a Fortnightly Review* has a Czechoslovak editor. This group is making a special study of such questions as "How can we guarantee the future peace and at the same time maintain human freedom and dignity?" and Czechoslovak writers have published books on the *Administration of Labour and Racism against Civilization*. The latter book summarizes "the efforts of twenty years towards insuring international scientific co-operation in disposing of a fallacy which has wrought untold harm, and must be tackled afresh in the post-war world." The Belgian Commission for the study of Post-War Problems has

sections dealing with Economic and Social Problems, International Politics, Physical Reconstruction and State Reform. The Belgians publish *Message: Belgian Review* which discusses literature and art as well as being a medium for contributions on reconstruction topics, particularly international organization.

Having glanced at some of the separate activities of the national groups who have found refuge in London, let us turn for a moment to see what they are attempting in combination. Most notable is the London International Assembly, with its Commissions and Sub-Commissions. This body contains representatives of the Parliaments, the Services, religious bodies, law, education, the arts and sciences, commerce and industry, agriculture, trade unions, journalism and other branches of the national life of their respective countries. Each national group does not exceed ten full members and may nominate up to ten additional members. Eighteen nations are represented. The full Assembly has considered "War and Peace Aims: an Examination of Statements made by the spokesmen of the British and American Governments," "Reports on the Present Position in Enemy-Occupied Territories," "The Effect of Enemy Occupation on Education," "Japanese Aggression," "Point III of the Atlantic Charter," to which the Assembly has given detailed study, submitting that "our peace aims should be more clearly and precisely stated," "The Role of Small States in the Post-War World" and other important questions. Four Commissions are studying respectively "Political Warfare," the "Trial of War Criminals," "Future International Organization and Security against War," "Social and Economic Reconstruction" while a fifth is "a joint Commission of the London International Assembly and the Council for Education in World Citizenship on 'The Place of Education, Religion, Science and Learning in Post-War Reconstruction,' the last to be set up, its membership is large and keen."

Of an official character is the Allied Post-War Requirements Bureau, already mentioned, which works under the British Board of Trade and whose task is to frame estimates of the requirements of food, raw materials, etc., of the different countries and, "after collating and co-ordinating these estimates" to present proposals to a special committee of representatives of the Allied Governments.

The New Europe Circle, with members drawn from about nine European Countries, is an informal organisation which holds discussions upon various topics, including confidential reports by persons newly escaped from occupied territory. Then there is an Economic Research Group composed of Austrians, Bulgarians, Czechoslovaks, Greeks, Hungarians, Poles, Roumanians and Yugoslavs, and a semi-social Danubian Club.

All of these organisations are in close contact with British University and other organisations which are engaged in similar studies. And, as Dr. Lindgren points out, the multiplicity of groups serves to indicate "the vitality of thought which prevails among these foreign statesmen and scholars, as among ourselves."

Stars in a Dark World

IN the early centuries of our era a man at times rose quickly to great eminence in the Christian Church. The most famous man to do this was Saint Ambrose who in the year 374 became Bishop of Milan within eight days of his baptism, having previously been a successful lawyer and an able and just magistrate of that city as well as a devout though unbaptized layman. He became the leading ecclesiastic of his times.

The Presbyterian Church of South Africa has chosen for its highest official this year one who is not in the ranks of the Ministry but who has made his name as a great educationalist, a devout layman and a prophet in the New Testament sense of the word, Dr. Alexander Kerr, Principal of Fort Hare.

The address that he gave at the opening of the General Assembly of his Church this year has attracted considerable attention not only in ecclesiastical circles but also in the secular press. It has now been published under the title *Stars in a Dark World* together with the address "Life and Light" which he gave at the end of the Assembly.

Taking his text from Moffat's translation of Phil. 2, 35, he refers to the present gloom in the world and he points out the needs as real now as in the days of pagan Rome for Stars of light to shine in the darkness. In those days Christians were sustained by their intense faith to face the future, humanly speaking absolutely uncertain, and so can the Christian Church now be sustained. That faith is once more proving that we have the core and essence of all reality. It is the power of God in the hearts of men. In a time when some by resorting to every act of cruelty and oppression have expressed their belief that there is no God, we still have the faith in the over-ruling power of God that enables us to hold on. But we have to ask ourselves whether, if our faith in God and His love had been more vital and widespread, this agony might not have been spared to many hearts. Have we not been too busy with other things to do our duty in social service and to study the ways of God? Yet the most important of all forms of knowledge is the knowledge of man's own nature and of the ways in which that may be brought into conformity with the Nature of God. Are not, the Moderator asks, the evils through which we are passing the consequence of man's virtual or open denial of God?

There is no way out of the pit into which we have fallen, until we can restore Justice to her rightful throne and love can replace hate in the hearts of men. It is the work of the Church to cultivate and protect these virtues, and religious faith is the motive power for all true social and educational work.

So far the Moderator had been giving a general diagnosis of the national and social diseases from which the world is suffering; but he then turned to four specific matters to which he wished the Assembly to give its best attention. These were the Maintenance of the Ministry; Religious Education; The Missionary Enterprise; and Union of Forces.

We would urge our readers to procure a copy of the address and study it, for on each point the Moderator brings out points which need attention in every religious

body. We can here only deal very briefly with what he said.

First he pleaded for the setting up of a theological College so that his Church could have the help of men of this country in her Ministry and should not have to rely as much as at present on a supply of ordained ministers from overseas. And he pleaded, as only a layman could, that the salary given to all ministers should be adequate.

Then he stressed the importance of religious education in our secondary and high schools, where too often this most important matter gets crowded out by examination subjects. We should have the study of Scripture "incorporated in the school curriculum and the teaching of it placed on the same level of competence as is vouchsafed to other subjects of study." In our degree courses also there should be one course in Scripture which would be given as much attention as the writings of any Latin author.

As regards Missionary Enterprise he claimed that "the end of all our training for the ministry, religious instruction and Church organisation is the evangelisation of the as yet unchristian mass," and that "the front line in the war against heathenism must be held by the people of the land," though at present the young Churches should accept aid from the longer established bodies in older lands. The appeal that we make must above all be the manner of life that we live in Christ.

Finally the Moderator made a strong plea for the union of all Christian forces, the discussion of which caused so much weakness in our appeal to those who ignore Christianity, as well as being a source of so much loss of effort and of other evils. Any small town in South Africa has the same tale to tell of this waste of Christian energy.

There is much talk of reconstruction, but if the reconstruction after this War is not to fail as it did after the last war, there was the greatest necessity for the Church to permeate our communities with a vitalising air from the four quarters of Heaven.

We have given much space to a description of this address because as our readers will perceive it deals with many vital points to which every body of Christians should give serious attention. We can only hope that many who read this description will procure the full text and give to it not a mere cursory reading but deep consideration.

C.J.F.D.

"I remember when a little book of mine called *Life's Problems* was published, many years ago, it was very severely reviewed by a great journal. The reviewer said, 'This man evidently has no use for language other than that of making people know what he wants to say.' He went on to say that there were no flowers of speech, no beauties of expression. I pasted it in a book, and I said, 'The Lord help me to keep right there.'"

—G. Campbell Morgan.

How Jan Note became a Criminal

By Scrutator

JAN Note, the notorious African criminal and one of the founders of the Amalaita movement, is said to have started his criminal career as a result of his imprisonment under the pass laws. Jan Note was working for a farmer in the Orange Free State, when the farmer, it is alleged, made him work without receiving any wages, either in cash or kind. One day he demanded his pay, and the farmer refused to pay him. Thereupon Jan Note went to the nearest town to report to the police. As he was at loggerheads with his master, he naturally went without his permission and without obtaining a special pass from him.

In the meantime the farmer reported Jan Note's desertion to the police by 'phone, and when he arrived at the police station he was arrested and charged for desertion and for being without a pass.

The next day he was brought before the magistrate and convicted and sent to gaol. Jan Note, who was an ignorant and unsophisticated Native, could not understand the meaning of all this. He had been cheated, he thought, of his wages by a White man, the wages for which he had worked for many months. And now when he went to report this man with a view to securing the assistance of the guardians of law and order, he was imprisoned. What could be the meaning of it all? This is a question he repeatedly asked himself as he lay on the cold floor of his cell. There must be something radically wrong somewhere he thought to himself, and when he recollected that Africans had a saying that "White men never testify against each other in cases where White and Black are concerned," Jan Note decided to take an oath of revenge against the White race. He came to the Rand without the possession of a pass and was again gaoled.

Although he was helpless and defenceless, he decided to declare "war" against his persecutors. Without arms, he said, he was going to wage a relentless struggle against the White man. He was going to rob him, to break into his stores, burgle his houses and make him uncomfortable in every way possible. To go to prison for a crime one had committed was better than to be gaoled for daring to report the dishonesty of a White farmer.

In gaol, Jan Note met some other victims of the pass laws. He told them of his scheme. "It is better," he said, "to suffer imprisonment for the wrong you have done, than to suffer for nothing. Here we are, suffering in gaol, simply because we did not have passes in our pockets. What crime have we committed? Is it a sin to forget your pass at home or to report to the Police a dishonest White man? We are not a race of criminals—are we? Men of the African race, prisons in this country are built for Black men, and whether we like it or not, the White man is going to send us to gaol. If we must suffer, it must be like men and not like animals."

Jan Note was not an agitator. He was just a human being, driven to desperation by the oppressive nature of the pass laws, the dishonesty of a White man and the unsympathetic attitude of the Police and the magistrates. When his fellow-victims of the pass laws agreed with him,

and decided to suffer like men, he explained how he proposed to deal with their "persecutors." He told them that he would organise them into a gang of "Amalaitas," whose sole object would be to carry out a campaign of revenge against the White man. The Gang was formed, and as soon as they came out of gaol, they launched their plan of robbery, burglary and murder.

Jan Note, as the leader of the gang, suffered imprisonment many a time, but he was incorrigible. He was determined to suffer for the wrongs he had committed, and so he did. In the end, he was given the indeterminate sentence, and from gaol, he was sent to the mental hospital at Pretoria for observation, as it was thought that he was mentally deranged. Jan Note was, of course, mentally sound, and only his soul had been destroyed by the injustice and cruelty of a harsh and harmful law. He had become brutalised by tyranny and oppression. When men are treated like beasts, they behave like beasts. This is an undeniable fact.

This tragic story of Jan Note's reads like fiction, yet it is a true story, and what Jan Note did and suffered, is what hundreds of Africans are doing and experiencing to-day. The pass laws have taken the fear of gaol out of their hearts, but failed to prevent them from committing crime.

Many people think that it is the "passless Natives" who go about the city robbing and stealing, but it is not so. The real African criminal is never without a pass. He knows that the pass is a protection to him against detection, and that it gives him the "right of way." So before he sets out on his criminal expedition he sees to it that he is properly armed with a pass.—Reprinted from *The Bantu World*.

"Booker T. Washington describes the initial stimulus for his life-work thus: 'I count it a part of my good fortune to have been thrown, early in life in Alabama, in contact with such a man as Captain Howard. After knowing him, I said to myself, "If under the circumstances, a White man can learn to be fair to my race instead of hating it, a Black man ought to be able to return the compliment."' So a Southern gentleman poured friendliness into a very difficult situation and awakened a responsive goodwill in Booker Washington, which, I suspect, was the greatest contribution that that Southern gentleman ever had an opportunity to make to civilization."

—H. E. Fosdick.

Our South African Colour Bar

AN EXAMPLE AND AN ANALYSIS

WHEN the training of African nurses was begun in a mission hospital in 1903 European opinion was expressed very freely against it; and, when the training was persisted in, strong and repeated efforts were made to restrict its scope. The training, it was said—and this view persisted in some quarters until quite recently—should be limited to “the more menial parts of the work,” and, if a certificate was given, it should plainly state that the nurse was to be employed only under the immediate and direct supervision of a White nurse.

The broad-minded Medical Council of the old Cape Colony twice refused to consider the proposal to establish an inferior certificate for Native nurses, and the mission hospital went on improving the training until the day came when not just a few but all its pupil-nurses were able to take the same examinations as the White nurses and have their names put upon the Register as fully-qualified State Registered Nurses. By this time a number of other hospitals were also training African nurses.

From the *South African Health Society's Magazine* of February, 1942, we learn that on that date there were in the Union 36 Mission hospitals, 8 public hospitals and 3 mines hospitals training non-European nurses, and some of them training midwives; and that outside the Union, in the High Commission Territories and Southern Rhodesia, there were 7 mission and 3 public hospitals giving a similar training. Among them, these 57 hospitals had considerably over a thousand African probationer nurses in training.

The *Magazine* also reported that 16 hospitals, 17 towns, and 17 welfare bodies were giving salaried employment to 1 qualified non-European nurse or midwife each; 26 hospitals, 16 towns and 7 welfare bodies were employing from 2 to 5 qualified non-European nurses each; 3 hospitals, 2 towns and 2 welfare bodies were employing 6 to 10 qualified non-European nurses each; 2 hospitals employed between 20 and 30 qualified non-European nurses each, and one city (Johannesburg) employed 44. Besides these, 7 mines, estates and factories were employing African nurses. The Union Public Health Department was employing more than 20; while, outside the Union, the Government and large municipalities of Southern Rhodesia and the Government of South West Africa were employing a number of the most highly trained non-European nurses from the Union.

This is the development that has taken place since the early days above referred to. And this, we may be sure, is only the beginning of a far greater development. African nurses are now firmly established in the confidence of the public, and, although they are now passing out of the training hospitals in scores, the demand for their services greatly exceeds the supply. And every thoughtful person recognises that the kind of service these scientifically trained and capable women are rendering to their people is unique and their influence for good enormous.

Now, in the light of these developments, let us look back at the arguments put forward by those who opposed the full training being given.

1. Native girls “cannot” be hospital nurses; that is,

they are inherently too lacking in intelligence for it. They must therefore be limited to menial work, requiring only low type of mentality. To-day, African nurses in great numbers are passing the same examinations as the White nurses.

2. But some said: These girls may be able to commit to memory enough to be able to pass examinations, but, “Are they good nurses?”—Reports on their work from many matrons, doctors and others, leave no doubt about their general competence; and it is a fact that when African nurses fail in the Council's examinations, as some of course do, it is nearly always in the written part of the examination and not the practical, that they come down. We must remember that the language of these highly technical examination papers is a foreign language to African nurses.

3. The greatest emphasis, however, was laid upon the “Kafir girls” inherent untrustworthiness. “You could never trust them to do anything if you were't there to see it done.” Ergo, if they were to be given some kind of nurse's training, it must be made clear in their certificates that they are only to work under the immediate supervision of a White nurse.—From this it would seem that all those municipalities, welfare bodies and others who just now are employing African nurses for district work ought to be employing an equal number of White nurses to go round with the African ones to make them do their work! Yet, the well-known authority, Dr. C. C. P. Anning, Medical Officer of Health for Benoni, has said: “the trained Native nurse will always be more useful among Native populations than European nurses.”

4. Another type of objection was the familiar “Our first duty (even ‘Christian duty’) is to protect the White race.” These objectors said that Native nurses “would take the bread out of the mouths of the White nurses.” A District Surgeon even objected to a location nurse being appointed to his village. “The people will go to her instead of coming to me.” Well, here are hundreds of African nurses now hard at work among their own people, and no White nurse has been heard coveting their jobs. And they send patients to doctors rather than take them away. Work expands for all when any section makes progress.

Now, let us suppose that the objectors had had their way and that the African probationers had had their training and their employment limited in the manner described: What would the present position have been? These African nurses would clearly not have been eligible for posts in locations, and the great service they are now rendering as visiting nurses in towns and in country districts would have been impossible. They would have been practically limited to working in hospitals under the White nurses: They would have been just a superior class of ward maids, with pay a trifle above that paid ordinary ward maids. Now, when you come to think of it, this is precisely the “colour bar,” as it is in operation in South Africa to-day over almost the whole field of industrial employment. Training nil or very limited; employment only in “the more menial parts of the work”; work under constant White supervision; pay not in pro-

portion to whatever capacity the worker may have but in strict relation to the "menial" character of the work. It is wrong. It is condemning a population of millions to perpetual, hopeless poverty; people, many of them, with faculties as educable as those of the nurses who today are so happily free from this Egyptian bondage.

The International Red Cross

THE International Red Cross is a truly remarkable organisation. It has no concern with the rights and the wrongs of any conflict: it passes no judgments. It is supra-national, and functions in an atmosphere detached and calm. Its one aim and activity is mercy. Like the medical and nursing professions, to which it is closely linked, it succours sufferers of all nations equally, "the evil and the good, the just and the unjust."

Besides its work for the wounded and prisoners of war, which is its primary service, the Red Cross has now a great peace-time organisation for the relief of sufferers from catastrophes and distresses of all kinds. This section comes into immediate action when such disasters as earthquakes or floods occur; it organises food distribution in times of famine; it has a Junior Red Cross with nearly twenty million school children members, who are alert to discover and supply local individual and community needs and who try to promote friendship and understanding among the children of all nations and races. This side of the work has necessarily been impeded by the war, but it has by no means been stopped. Its *Bulletin* published at Geneva, quarterly, gives interesting accounts of its national members' activities. The issue just to hand describes a variety of efforts made to afford relief to women and children victims of the war. These efforts are co-ordinated by a special Joint Relief Commission of the International Red Cross, but the work of each national member is specifically described.

To take a few examples. A delegate of the Joint Commission accompanied a representative from Belgium to Hungary and Rumania and there managed "to arrange for the unblocking of considerable sums of money belonging to Belgian societies, which sums have been used for the purchase of various food stuffs (dried vegetables, beans, peas, dried meats, etc.), and most of these goods—which amount to more than 200 truck loads of various food stuffs have already arrived in Brussels." The Joint Relief Commission receives and forwards large quantities of medical supplies from the American Red Cross. The great Swiss pharmaceutical firms have given the Joint Commission generous supplies of drugs, etc., for refugees in the South of France. Swiss milk foods have been sent to Greece, and eggs and figs have been bought in Turkey for the Greek islands. Four Swedish ships, on the order of the Red Cross, have delivered cereals to Greece, and a further 2,000 tons, a gift from the Swiss Government, is on the way. These are in addition to large-scale shipments of grain from Canada. "The Italian Red Cross sent the following gifts to Greece: 63 tons of powdered milk, 25 tons of sugar, 30 tons of spaghetti, 50 tons of rice, 50 tons of flour and maize, 50 tons of cheese," besides smaller items and a money gift "of 1,669,000 drachmas (=£3,050 at 1940 exchange rates) to provide relief for the civil population." The Turkish Red Crescent Society,

The White nurses, through their great Association, have done everything in their power to get hospitals to give African nurses the full training and to get employers to give them salaries and conditions appropriate to their professional standing. The White nurses' attitude in this matter is an object lesson to all South Africa. N.M.

besides assistance on a huge scale to its own earthquake victims, has supplied clothing, shoes and blankets to refugees from Greece. "The Red Crescent furnished the Greek Red Cross Society, moreover, with 10,000 tubes of anti-tetanus serum, 1,000 tubes of anti-gangrene serum, 10,000 metres of antiseptic bandaging material, 1,000 kilos of cotton, 3,000 blankets and 6 ambulances," and more recently, "the Turkish Red Crescent has sent various cargoes of food supplies to famine-stricken Greece." "The distribution (of all Red Cross supplies) is organised in Athens by representatives of the Red Cross Societies concerned, under the chairmanship of a delegate of the International Red Cross Committee."

The Australian Red Cross has sent sums totalling over £82,000 to the British, Finnish, Polish and Greek Red Cross Societies and to the Turkish Red Crescent, also consignments of clothing valued at about £157,000 to the British, Chinese and Greek Red Cross Societies and to the U.S.S.R.

The Canadian Junior Red Cross maintains 8 nurseries in Great Britain for small children orphaned as the result of air bombardments. They have also collected about £70,000 for war relief funds.

The Finnish Red Cross is getting help from the Swedish and Danish Red Cross Societies in the form of ambulances, clothing, medical stores and the services of doctors and nurses. Severely wounded Finnish soldiers are also received into Swedish hospitals.

One and a half million pounds had been subscribed to the British Red Cross "Aid for Russia" Fund by February last. Much of this has been spent on hospital clothing, surgical instruments, anaesthetics, woollen garments and blankets, consignments of which, totalling 1,373 tons had been dispatched up to the beginning of May. "The British Red Cross had announced that by 1st March of this year more than ten million pounds had been raised for its war-work fund." By the same date the American Red Cross had raised over sixty-one million dollars for its war relief programme.

It is, of course, true that these gifts, substantial as some of them are, are pitifully small in comparison with the vast need. It has to be remembered, however, that many of them have come from countries which are themselves suffering from the war, either directly or indirectly. The fact that such efforts have been made is the important thing. These spontaneous gifts are a witness to the charity that does not fail, even under great strain. They point the way to that happier state of things that countless people in all lands are longing to see. Adequate large-scale assistance will only become possible, and it will be rushed to the scene, the moment each ravaged country has been freed from its despoilers.

N.M.

New Books

Health Education in Africa: the Role of the Community Nurse.

Nursing Education related to the Cultural Background in East and Southeast African Colonies, by Dr. Janet Welch, Medical Officer, Church of Scotland Hospital, Blantyre, Nyasaland. (Obtainable from the International Committee on Christian Literature for Africa, 2 Eaton Gate, London S.W., 1.)

Dr. Welch, after twelve years in Kenya and at Blantyre, during which she had extended experience in the training of Africa midwives and male hospital assistants, availed herself of a Carnegie grant to spend a year examining the latest methods of nurse training in Canada and the United States. This study is the result.

"Vocational training for girls in mission schools has been widespread for some years. Valuable training has been given in home economics, child care, home nursing etc.," but (except in Uganda) "serious nursing training has been almost impossible due to lack of adequate pre-vocational education. Such as there is has been done almost entirely by mission hospitals."

Dr. Welch fully accepts the modern view that the only effective health visitor is the woman who is at the same time the visiting sick nurse and midwife. Such a person, however, in addition to being technically efficient, should have had the best possible education available, and must possess a sound understanding, with laboratory experience, of the principles of healthy living, the nature, causes and prevention of disease, and modern discoveries in the field of nutrition. She must be able to discuss these with the women in the homes for "women, by their position in African Society, control the acceptance of new ideas;" and improvement in the health of the people generally is not possible so long as the old ideas about food taboos, witchcraft, etc. continue to govern the people's conduct. In these vitally important matters, the one effective agent is the district or community nurse. How to prepare such nurses is the topic of the greater part of this (roneod) book. The investigation has been carried through with the thoroughness and the human understanding we have come to associate with the work of women scientists in Africa. Dr. Welch's proposals should be studied by all nurses and doctors engaged in medical mission work and most especially by those who are preparing African women for their highly important duties as community nurses and health educators.

N. M.

Our Readers' Views

THE REV. Y. MBALI

To the Editor, *The South African Outlook*.

Sir,—It was with sincere sorrow that I read in the November *Outlook* of the passing of the Reverend Yekelo Mbali. For nearly two years in a Lovedale classroom I sat at the same desk next to Yekelo under the teaching of our class master, the Reverend W. J. B. Moir. I was twelve

years of age when we first met and though Yekelo was some years older than I he always treated me as a class mate and like an elder brother.

During our association I can never recall a sharp answer to any question I put to him or an unkind word spoken.

His face was always kindly and wreathed in smiles and he wrote one or two flattering remarks of his school friend in my lesson books which in after years were much appreciated. I afterwards met Yekelo when he came to a conference at Fort Hare. I think he was then the Moderator of his Church. He had not changed and we were more than pleased to meet each other after so many years.

As a fellow student I always remember him as being "clean of face, clean of heart, and clean of tongue." May God reward him for his many years of service to His people.—I am, etc.,

C. PAT KINSLEY.

Alice.

November, 1942.

Fort Hare and Lovedale Notes

The Lovedale session ended on Wednesday 9th December and on the following day the students and apprentices left for home. On Friday evening, 4th December, the "Completers'" Social was held in the Dining Hall of the Boys Boarding Department. The speaker was Mr. Geo. Tyamzashe, King William's Town, who was himself a completer in 1896. On Saturday evening, 5th December, the Closing Meeting and Presentation of Prizes took place. The Principal presided, and the prizes were presented by Mrs. Shepherd.

* * * *

The latest members of the Lovedale family to join the Forces are Miss Betty Meyer of the Girls Industrial School, Mr. Leonard Nixon, son of Mr. and Mrs. V. L. Nixon, and Miss Chebsey Smith, daughter of Mr. and Mrs. W. A. Smith.

* * * *

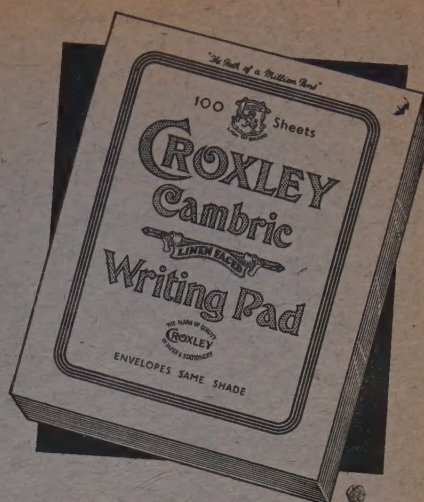
Lovedale has heard with deepest regret that Mr. Jack Atkinson, brother of Mr. T. and Miss Annie Atkinson, is listed as missing since 29th November. Corporal Atkinson was on board the *Nova Scotia* which, with 700 Italian prisoners on board, sank when torpedoed near Lourenco Marques. Corpl. Atkinson, who was well known from visits to Lovedale, had been up North for about eighteen months and was returning to the Union for his first leave. We offer deep sympathy to his wife and family and other relatives.

We wish all our Readers a Prosperous New Year in 1943, with the Blessing of Peace crowning all.

LIST OF BOOKS OFFERED BY THE LOVEDALE PRESS.

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Christian Handbook of South Africa. K. G. Grubb.	4	6
Message of the Old Testament. G. E. Imray.	1	9
Children of the Veld. R. H. W. Shepherd.	6	5
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Under the Oaks—Sermons. R. H. W. Shepherd.	4	4
Lovedale South Africa, The Story of a Century, 1841-1941. R. H. W. Shepherd.	8	6
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The First Five Centuries of the Church. James Moffat.	6	0
The Book of Amos. Sutcliffe.	1	6
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New Method English Dictionary—Longmans	2 6	2 9

TSWANA PUBLICATIONS.

Ditirafalo tsa Merafe ya Batswana. Ba Lefatshe la Tshireletsô. (History of the Bechuanaland Tribes). Di rulaganyeditse kgatiso ke I. Schapera. 3 6 3 9
Mekgwa le Melaô ya Batswana. E tlhalositswe ke BaTswana bangwe e rulaganyeditse kgatiso. (Customs and Laws of the Batswana) ke I. Schapera 5 0 5 4
Lokwalo lwa go Tshela Sentle. Lo kwadilwe ke Dr. N. Macvicar, M.D., D.P.H., le Dr. P. M. Shepherd, O.B.E., M.B., Ch.B. (Tswana Health Reader, English and Tswana). 2 6 9

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Notice No. 53/1942.

APPOINTMENT OF HEADMAN.

Applications are invited from Natives for the post of Headman for the Location at a wage of 5/- per day for a seven day week, plus free uniform and cost of living allowance.

Applications must state age, if married or single, qualifications and experience, knowledge of languages, when able to commence duties and submit copies of testimonials.

The successful applicant will be required to serve on probation for six months and to furnish medical certificate of physical fitness and good health.

Applications must reach the undersigned not later than Wednesday, 6th January, 1943.

Town Hall,
Somerset East.
15th December, 1942.

P. J. Swanepoel,
Town Clerk.